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in general, the teleological as opposed to the intuitionist, and it is further essentially that of Aristotelian eudæmonism, as contrasted with hedonism. So far as the positive presentation of theory is concerned, there is little that calls for notice, inasmuch as there seems to be no very important modification of the standpoint above described.

As compared with other text-books now before the public, the chief point of interest is the large amount of historical material which is given. In connection with the important topics, such as conscience and the theories of the highest good, a brief statement is given of the attitude of all the leading writers upon these topics. The value of this historical material will depend upon the standpoint from which one judges the book. If the book is to be used chiefly as a reference-book, this material is convenient and useful, although it is so brief as to be unsatisfactory for anything more than a bare characterization. On the other hand, from the pedagogical standpoint, if the book is to be used for an elementary text-book, it is more than doubtful whether the brief summaries of so many different theories will not tend to confuse rather than to enlighten the beginner.

From the standpoint of a text-book, it is unfortunate, I think, that the author has omitted what was really the most valuable part of Paulsen's treatment, viz., the sketch of the range and development of the modern moral consciousness. This, on the whole, forms the easiest and most instructive approach to the present status of the subject, and is, I think, much more useful to the beginner than the history of the different theories which have been held with regard to the moral consciousness. One can but wonder also that little or no attempt is made to utilize, for the analysis of the moral consciousness, the results of social and genetic psychology. Recent work in these directions is of great value by way of introduction to the analytical discussion, and although there are brief allusions to the results of such work under particular topics, the work as a whole does not seem to have been very largely influenced thereby.

J. H. TUFTS.

THE UNIVERSITY OF CHICAGO.

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DER AHNENKULTUS UND DIE URRELIGION ISRAELS. VON CARL GRÜNEISEN, LIC. THEOL. Halle: Max Niemeyer, 1900. Pp. xv+287. M. 6.

THE original purpose of his investigation, the author tells us, was to test the theories of Stade and Schwally regarding the animistic

character of the primitive religion of Israel. This was a task already undertaken and performed by J. Frey in his essay entitled *Tod, Seelenglaube und Seelenkult im alten Israel*.<sup>1</sup> Though the author agrees with the results of Frey in general, he is not satisfied with that writer's method of procedure. If Stade and Schwally are open to the criticism of having brought to the task the preconceived philosophy of religion advocated by Herbert Spencer and generally known as animism, Frey is equally open to criticism for approaching the subject with the preconceived philosophy of Max Müller, according to which the roots of all religious beliefs and practices are to be found in the deification and worship of nature.

Grüneisen proposes to pursue a more purely inductive method. He attempts to gather from the documentary sources of the history of Israel the facts, first, as to the belief regarding the soul and its condition after death; secondly, the meaning of funereal ceremonies and practices, such as modes of mourning for the dead, of burial, and of invocation of the dead for purposes of divination (necromancy); and thirdly, alleged traces of ancestor-worship. We may remark, before proceeding farther, that in the matter of method the author scarcely perseveres in the use of the purely inductive process held as ideal in his plan. He evinces a constant tendency to return to the views of his opponents and combat them. We are not inclined to complain of the introduction of this controversial element into the investigation, for it adds spice and interest to the essay, but we note it simply as a departure from the strictly ideal method.

As to results, the sum and substance of them is the following: The question, Was animism, or ancestor-worship, the pre-Jahvistic form of religion in Israel? is answered with a round No! It is true that ancient Israel shared the belief of other peoples in the continued existence of departed souls, a belief that must be at the basis of every form of ancestor-worship; it is true, also, that this *post mortem* existence of souls was looked upon as a continuance of their earthly career, and efforts were made to minister to their needs; it is true, further, that in the performance of these services food and drink were brought to their graves to feed and quench their supposed hunger and thirst; it is true, finally, that the presence of disembodied souls was considered a source of discomfort and even of dread for the living, and certain rites were practiced intended to chase them away from the dwelling-places of the living; but in general the life of such souls was thought to be a

<sup>1</sup> Noticed in this JOURNAL, April, 1900, Vol. IV, p. 422.

shadowy, sad, and pitiable one. The dead were below, and not above, the living in the degree of the vividness of their life, and could never be made objects of worship.

This generally negative conclusion, as already intimated, is the same as that reached by Frey, though in a different way. Such negative results raise the query whether it is reasonable to expect that all the facts can be unified in a simple theory. Funereal customs and ceremonies, it seems to us, must have risen at different times as a natural result of the sentiments engendered by the view of death. Such ceremonies and practices would naturally tend to become more and more complex and elaborate, and, in some cases at least, new meanings would be foisted into them. In this way a variety of discordant and sometimes barren forms would arise which it is scarcely reasonable to expect to harmonize and thus to clear up the darkness hanging over the pre-Yahwistic period of Israel's religion. Grüneisen's effort, it seems to us, points toward this negative and disappointing conclusion.

A. C. ZENOS.

McCORMICK THEOLOGICAL SEMINARY,  
Chicago, Ill.

RESEARCHES INTO THE ORIGIN OF THE PRIMITIVE CONSTELLATIONS OF THE GREEKS, PHŒNICIANS, AND BABYLONIANS. By ROBERT BROWN, JUN. F.S.A., etc. Vol. II. London: Williams & Norgate, 1900. Pp. xx + 261, with two Star-Charts. 10s. 6d.

THE first volume of this work was noticed in the issue of this JOURNAL for January, 1900. The present volume completes the work. The first volume was devoted to the Greek material and the Babylonian material after Alexander; the present one treats the earlier Babylonian material. Chap. ix, the first of this volume, is devoted to the constellations in the Babylonian creation-scheme. With the aid of three fragments of planispheres from the library of Assurbanipal it is shown that this scheme contemplated thirty-six constellations arranged in three concentric circles of different diameters. After a discussion of constellation subjects in Euphratean art, chap. xi discusses the tablet of thirty stars, V. R. 46, No. 1. Here Brown takes issue with Hommel (*Astron. der alt. Chal.*), and makes out a good case for the view that these thirty stars were a lunar cycle representing the stations of the moon for each day in the month. The next chapter discusses